

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 74, Vol. 3, 2022

"Defeating Tyranny in the Realm of Thought"

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ISKCON Guru Wars Come to a Head

Also in this issue:

**Inquiring from
Śrīla Prabhupāda**

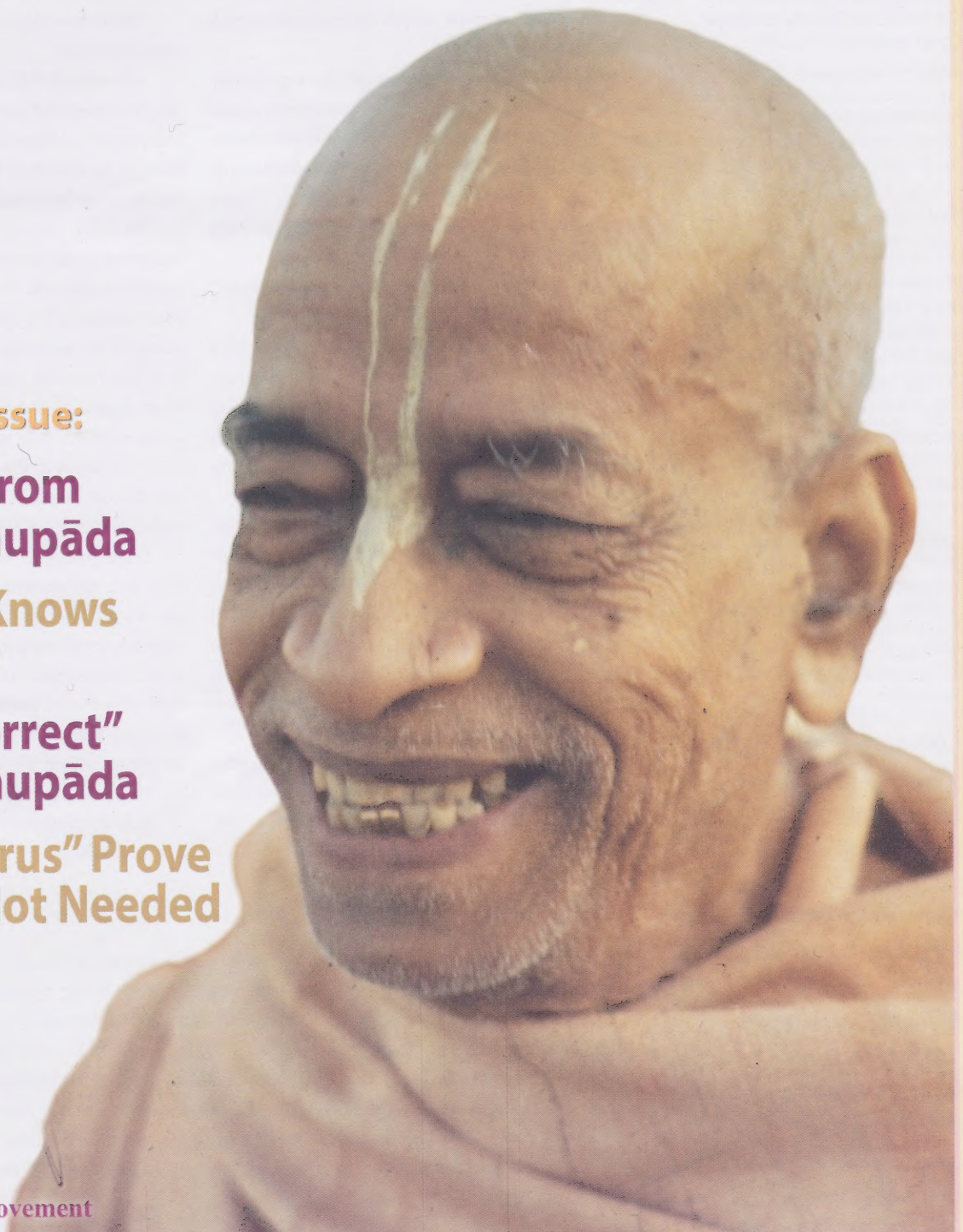
**Deviancy Knows
No Gender**

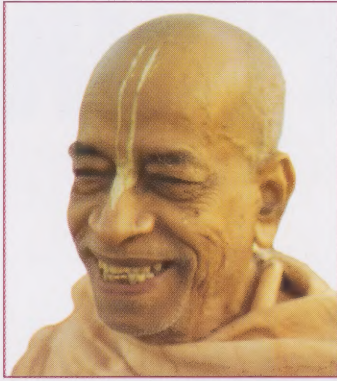
**Do Not "Correct"
Śrīla Prabhupāda**

**"Living Gurus" Prove
They Are Not Needed**



ISKCON Revival Movement





BACK TO PRABHUPĀDA

Published quarterly

Founded under the inspiration of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya, International Society for Kṛṣṇa Consciousness (ISKCON)

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Love Kṛṣṇa, Love the World

Welcome to Issue 74 of *Back To Prabhupāda* (BTP).

ISKCON UK Headquarters Bhaktivedanta Man- or is holding a paid course, titled "Your Relationship with Yourself" run by GBC voted-in guru HG Mahātmā Dāsa ("MAD"). In the advertisement for the course, it is admitted that the basis of the course is "never really talked about":

"We talk about our relationship with Krishna, Prabhupāda, our gurus, and other devotees, but we never really talk about our relationship with ourselves. [...] few of us deeply explore it."

That is because Śrīla Prabhupāda never taught that we should "talk about our relationship with ourselves" or "deeply explore it", since the goal of Kṛṣṇa consciousness is to think always of Kṛṣṇa and be only Kṛṣṇa conscious:

"The Sanskrit word *mat-parah* is very important in this verse. It indicates that one has no goal in life save and except acting in Kṛṣṇa consciousness just to satisfy Kṛṣṇa. And, while working in that way, one should think of Kṛṣṇa only: 'I have been appointed to discharge this particular duty by Kṛṣṇa.'"

(Bg., 18.57, purport, all emphases in Editorial added)

This is the opposite of self-consciousness.

Yet, MAD has designed a whole course around teaching people to become more self-conscious, advocating that we must start by focusing on being "compassionate", "tolerant" and "kind" to ourselves before we can start to treat others properly, as the advertisement states:

"how we treat ourselves is how we treat others. When we are self-accepting, self-forgiving, and self-compassionate, we are more accepting, forgiving, and compassionate with others. When we are honest with ourselves, we are more honest with others. When we are tolerant of ourselves, we are tolerant of others. And when we are kind to ourselves, we are more kind to others. [...] how can we be more self-accepting"

But this is back to front, for Śrīla Prabhupāda teaches that we must start with Kṛṣṇa first and then we will relate automatically in full love with everyone else:

"our actual identity should be, 'I am Kṛṣṇa's.'"

When we think in this way, we are thinking in Kṛṣṇa consciousness. Only in this way can universal love among all living entities be established. Kṛṣṇa is related to everyone as eternal father, and consequently when we establish a Kṛṣṇa conscious relationship, we become related to everyone. When one marries, he automatically establishes a relationship with the spouse's family. Similarly, if we re-establish our original relationship with Kṛṣṇa, we will establish our true relationship with everyone else."

(*Kṛṣṇa Consciousness The Matchless Gift* (1974))

Since it is admitted in the advertisement that –

"Mahātmā Prabhu has personally done this kind of work on himself"

– it means MAD is boasting about having personally followed the path of self-consciousness rather than Śrīla Prabhupāda's Kṛṣṇa-conscious path, even though he claims to be a 'good as God' *dikṣā* guru successor to Śrīla Prabhupāda.

We have already shown how far the ISKCON movement has moved away from Śrīla Prabhupāda and his teachings. They have not just ditched Śrīla Prabhupāda as the *dikṣā* guru, but have also ditched many of his teachings, as we document in every issue. But now we are even seeing a moving away from Kṛṣṇa. Self-consciousness rather than Kṛṣṇa consciousness is actually being formally taught by ISKCON! Indeed, the course description for what will actually happen on the course does not use the words Kṛṣṇa or Śrīla Prabhupāda even once.

Some people criticise the IRM as being unnecessary, and not contributing anything "practical". And yet, we are needed to remind ISKCON that the Kṛṣṇa consciousness movement is about Kṛṣṇa consciousness. That's a pretty practical and necessary contribution right there! Those who are supposed to be the most advanced in ISKCON, its "gurus", should at the very least, follow the basics.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

Dikṣā Guru Wars Come to a Head

We have written previously about the “Dikṣā Guru Wars” that have engulfed ISKCON. These wars refer to a fight over just how many people in ISKCON can steal for themselves the disciples which are actually meant for Śrīla Prabhupāda, since he is ISKCON’s only authorised dikṣā guru. One side, led by ISKCON India, argues that only half of the population – men – can engage in such thievery. The other side, led by the GBC, however, believes in having equal-opportunity thievery, and thus argues that women should also be allowed to join in the thievery.

Until now, the war had largely been theoretical in that no female dikṣā guru actually existed. But this has now changed forever, since on 19/8/22, **HG Nārāyaṇī Devī Dāsī** initiated her first disciple as an official GBC voted-in dikṣā guru. In anticipation of this event, just 11 days earlier, the **ICC** (India Continental Committee, a body that represents ISKCON India) and the **IIAC** (ISKCON India Advisory Committee) wrote a letter to the GBC in which they vigorously opposed the GBC’s implementation of female dikṣā gurus (“FDG”). All quotes in shaded boxes are taken from this letter which was published on 8/8/22. All emphases added.

No śāstric proof

The ICC and IIAC (together, henceforward, ISKCON India’s leaders, “IIL”) complain that FDG is not authorised by śāstra:

“There is no sanction in Vedic literature for any of this. You have made it up. [...] You have not proven – to the satisfaction of the leaders of ISKCON India – from *śāstras*, that women *dikṣā* guru is a bona fide concept.”

However, one leader of the anti-FDG campaign, **HH Bhakti Vikāsa Swamī** (“BVKS”), has accepted that the GBC dikṣā guru system by which males also become dikṣā gurus (“MDG”), with multiple dikṣā gurus being created via a GBC vote, is also not found anywhere in śāstra:

“It may be said, where in the śāstra does it say that a guru can be selected by a committee? Well, we should understand also that this idea of having an International Society of multiple gurus, it is something new”

(BVKS Lecture, “Guru Issues, Part 15”, 28/2/22)

He then goes on to highlight this lack of śāstric support for MDG by even offering a reason for why MDG is not supported by śāstra, claiming that it is because:

“śāstra doesn’t cover every conceivable situation that will ever happen in eternity throughout

the material world”

(BVKS Lecture, “Guru Issues, Part 15”, 28/2/22)

IIL fully support and follow this GBC MDG system. Thus, IIL may argue that FDG has no “śāstric” support. But neither does their own MDG system, according to one of the prominent leaders of the anti-FDG camp and someone who is also an MDG.

In addition, we can note that the very root of this multi-dikṣā guru system required that successor dikṣā gurus first came into being in ISKCON by being authorised *not* as dikṣā gurus but as *ṛtvik* priests (otherwise known as the Great Guru Hoax Part 1). And no one has even attempted to offer “śāstric” proof that this magic ‘*ṛtvik-to-dikṣā-guru*’ transmogrification system is an authorised method by which one becomes a dikṣā guru.

Hence, by their own standard of requiring “śāstric” proof for something before it can be accepted as being bona fide, IIL should also reject the MDG which they follow. This would then mean that Śrīla Prabhupāda would continue to *remain* as ISKCON’s dikṣā guru, because then the GBC dikṣā guru system, *whether* for males or females, could not be used to replace Śrīla Prabhupāda as ISKCON’s dikṣā guru, as is being done currently.

Śrīla Prabhupāda is dikṣā guru

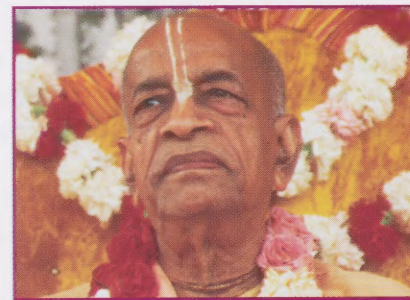
IIL continue to admonish the GBC:

“In your zeal to create female *dikṣā*-gurus, you have invented a way around the actual sanction from Vedic literature, thereby falsifying Śrīla Prabhupāda’s statement [...] the GBC is not the authority to change what Śrīla Prabhupāda wrote in the purport to SB 4.12.32”

This purport to SB 4.12.32 that IIL references to support their anti-FDG position states:

“According to śāstric injunctions, there is no difference between *śikṣā-guru* and *dikṣā-guru*, and generally the *śikṣā-guru* later on becomes the *dikṣā-guru*. Sunīti, however, being a woman, and specifically his mother, could not become Dhruva Mahārāja’s *dikṣā-guru*.”

1) However, this quote states that “generally the *śikṣā-guru* later on becomes the *dikṣā-guru*”. And it is not disputed by either side involved in the FDG debate that Śrīla Prabhupāda is “the preeminent and compulsory *śikṣā-guru*” for all ISKCON members (GBC Resolution No. 409.1, 1999). Which would mean by this same quote that the standard or general system in ISKCON should be for Śrīla Prabhu-



Śrīla Prabhupāda: GBC and ISKCON India at war over stealing his disciples

pāda to be the dikṣā guru. And, thus, the question of FDG or MDG does not even arise.

2) But IIL (and the GBC) argue that, rather than the *śikṣā* guru generally becoming the dikṣā guru, “the *śikṣā* guru *never* becomes the dikṣā guru”, contrary to what the quote states, unless a special qualification is first satisfied. And that qualification is that the *śikṣā* guru must be physically present. But, not only does Śrīla Prabhupāda not teach this special *śikṣā* guru qualification, this same quote actually states that “**there is no difference between *śikṣā-guru* and *dikṣā-guru***”. Thus, although IIL accuse the GBC of “falsifying Śrīla Prabhupāda’s statement” and “changing what Śrīla Prabhupāda wrote” in regard to this quote, they have also done the same!

Following in the IRM’s footsteps

IIL threaten that the GBC’s pushing forward with the implementation of FDG will “lead to a call for separation from the GBC”, and thus take “the movement on the path of schism”, and that the GBC being:

“Unable to convince our reps of the validity of women *dikṣā* gurus is obviously an unwanted and unacceptable imposition.”

IIL thus state that it is a proper course of action to reject the GBC if the GBC cannot philosophically convince devotees of its philosophical position. Which is exactly what the IRM has stated for decades regarding the GBC’s MDG (and potential FDG) system. Yet, because IIL follow MDG, they themselves have hypocritically attacked us for daring to reject the GBC’s and IIL’s authority in respect of MDG, just as they are now doing in regard to FDG!

Conclusion

In challenging the GBC over who has the right to steal Śrīla Prabhupāda’s disciples, IIL have clearly exposed themselves as also being no different to the GBC in regard to engaging in unauthorised, non-śāstric thieving.

The Equality in Deviancy

In the previous article, we noted the GBC's promotion of "equality" by finally authorising a female, **HG Nārāyaṇī Devī Dāsī ("NDD")**, to become a GBC voted-in *dikṣā* guru. As we shall now show, it is true that a female GBC voted-in *dikṣā* guru is just as "equal" to a male GBC voted-in *dikṣā* guru when it comes to being able to deviate philosophically.

Fabricated philosophy

NDD preaches against Śrīla Prabhupāda remaining ISKCON's *dikṣā* guru, claiming:

"He is your śikṣā guru but you cannot accept him as dikṣā guru. For dikṣā you need to be personally present."

(NDD, Q&A Session, 3/4/22)

1) However, Śrīla Prabhupāda does not teach such a difference, that a *śikṣā* guru does not need to be "personally present" but the *dikṣā* guru does. There is no such statement from Śrīla Prabhupāda.

2) On the contrary, Śrīla Prabhupāda states:

"According to śāstric injunctions, there is no difference between śikṣa-guru and dikṣa-guru"

(SB, 4.12.32, purport)

"Physical presence is immaterial"

(Śrīla Prabhupāda Letter, 19/1/67)

And so on.

3) The *dikṣā* guru does not need:

a) to be personally present *after* initiation, since Śrīla Prabhupāda's disciples remained his disciples even after he physically disappeared;

b) to be personally present *at, or for*, the initiation, since after July 9th, 1977, Śrīla Prabhupāda's disciples were initiated via *ṛtvik* representatives without *any* involvement from Śrīla Prabhupāda;

c) to be personally present for a prospective disciple *before* the initiation, as many of Śrīla Prabhupāda's disciples never met or had any contact with him whatsoever.

Thus, NDD does not dispute that the *dikṣā* guru's personal presence is not required before, during or after the initiation! But, she argues that the *dikṣā* guru does need to be **merely present somewhere on the planet at the moment the initiation ceremony takes place**—otherwise his personal presence is never required. Spiritual teachings are given for a spiritual rather than a *material* purpose, otherwise they would not be *spiritual* teachings. Thus, inventing such a requirement for the *dikṣā* guru to only be "somewhere" present

without *any* spiritual purpose as claimed here, cannot therefore be a spiritual teaching, and this is proven by the fact that such a "somewhere" requirement has never been taught by Śrīla Prabhupāda. Rather, it has been invented out of thin air with the sole material purpose of allowing persons such as NDD to claim that Śrīla Prabhupāda is ineligible to be anyone's *dikṣā* guru so that they can take that role for themselves instead.

No evidence

NDD states in the same talk just quoted:

"So Prabhupāda is like the father and now the present gurus are the children and their disciples are the grandchildren. And Caitanya-caritāmṛta says, there is a verse which says there is the guru, there is the disciple, and there is the grand disciple."

But neither this verse (Cc., Ādi-līlā, 10.160) nor the purport speak about Śrīla Prabhupāda authorising his disciples to succeed him and accept disciples of their own within ISKCON. Rather, when the purport refers to ISKCON, Śrīla Prabhupāda simply speaks of his disciples spreading Kṛṣṇa consciousness, just as they were doing when he was physically present:

"Śrī Caitanya Mahāprabhu wanted devotees all over the world, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktinoda Ṭhākura also confirmed this. It is in pursuit of their will that the ISKCON movement is spreading all over the world."

(Cc., Ādi-līlā, 10.160, purport)

Thus, NDD's claim that Śrīla Prabhupāda's disciples can accept their own disciples is just made up, having no evidence to support it.

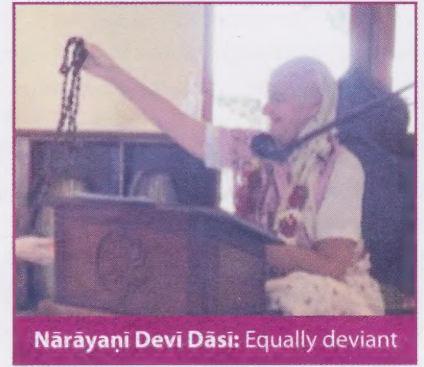
Attacks Śrīla Prabhupāda

"So you can find statements of Prabhupāda for anything you want to say, either way, you can find statements of Prabhupāda"

(NDD, Facebook Live Lecture, 30/5/21)

NDD claims that you can find Śrīla Prabhupāda stating anything you want him to say. Thus, for any issue whatsoever, she claims you can find Śrīla Prabhupāda supporting opposite conclusions ("either way"). This would mean that Śrīla Prabhupāda spoke contradictory nonsense on every subject under the sun ("anything"). But if this was actually true, then you would be able to find statements where Śrīla Prabhupāda states that:

"We should eat meat." "We should take intoxication." "Kṛṣṇa is a demigod." And so on.



Nārāyaṇī Devī Dāsī: Equally deviant

But such statements do not exist. Such offensive attacks on Śrīla Prabhupāda's teachings are made because it is seen that Śrīla Prabhupāda has made statements which establish that he will remain ISKCON's *dikṣā* guru. Thus, guru hoaxers hope to counter such statements by claiming that one can actually find Śrīla Prabhupāda stating anything, and thus such statements do not need to be accepted as being conclusive.

Cheating statements

"I typed his [Śrīla Prabhupāda's] Ādi-līlā, 13th to 17th chapters [...] I would type in English transliterations. [...] he said, 'So, I want you to learn to type in Bengali and we will do many books together'"

(NDD, Bond of Love Interview Series, 3/4/21)

NDD explains here how she did typing services to help produce Śrīla Prabhupāda's books. Hence, Śrīla Prabhupāda's supposed statement "we will do many books together" clearly refers to NDD continuing this typing service for Śrīla Prabhupāda's books. NDD then claims, in reference to this statement:

"thirty years later I started writing books and it's like his words came true that I'm doing books with Śrīla Prabhupāda."

(NDD, Facebook Live Lecture, 13/5/21)

She thus claims that Śrīla Prabhupāda's supposed statement that "we will do many books together" has "come true" due to NDD now writing her **own** books! Therefore, NDD claims that Śrīla Prabhupāda supposedly stating that NDD should help **him** produce **his** books means that NDD would actually produce **her** books. Such cheating statements are typical of GBC gurus who also claim that Śrīla Prabhupāda ordering that **he** should be the *dikṣā* guru (via using *ṛtviks*) means that actually the *ṛtviks*, his disciples, should be *dikṣā* gurus!

Conclusion

Deviation knows no gender!

GBC Guru Proves He Is Not Needed

In the previous article, we saw that the claim that one requires a *dikṣā* guru who is “living” in the sense of being physically present is not justified. One reason for this is that there is no spiritual purpose to having a *dikṣā* guru being physically present if it is also accepted that one actually never needs to have any physical contact with the *dikṣā* guru. Proving this point further, a GBC guru recently attempted to offer a reason for needing such a “living” guru, but then less than 2 months later, he was forced to contradict this claim and admit that this reason for needing a “living” guru is actually not required. Below, “living” will be used in the material sense that is used by the GBC gurus, meaning being “physically present”.

“Living” guru supposedly required

In a lecture given by GBC voted-in guru **HH Kadamba Kānana Swami (“KKS”)**, he claimed that having a “living” guru is “very helpful”:

“to have a living guru is very helpful because it makes Kṛṣṇa consciousness human, humanly possible, because otherwise it’s sort of somewhere this ideal, right? Pure devotee is some abstract thing that you are supposed to be that you can never reach. How will you get there?”

(KKS, *Vyāsa-pūjā* Lecture, 29/4/22)

It is claimed that the reason for needing a “living” guru is that the guru’s physically present example in front of the disciple makes Kṛṣṇa consciousness “human” and “humanly possible”, rather than something “abstract”.

Circumstances lead to truth

However, just a couple of months after preaching this need for a “living guru”, KKS was forced to completely overturn this previous claim and instead state the truth. All quotes in shaded boxes below are from an initiation lecture KKS gave on 23/6/22. All emphases added.

On 1/6/22, KKS announced he had recently been diagnosed with terminal cancer, with very limited time remaining. Thus, with KKS imminently not able to be the very “living” guru that new initiates are supposed to be getting initiated by him for, KKS was forced to pose the following question:

“the thing is this, Kadamba Kānana Swami if he’s not going to live a long time then what does that mean for the future and for association and how we’re going to get instruction, inspiration and how is it all going to go on?”

Hence, given his claim just a couple of

months earlier of the “human” need for a “living guru”, one would have expected him to advise everyone to seek out someone else who could be that required “living” guru and provide such a “human” example for many years to come. However, KKS did the exact opposite. He insisted on trying to initiate as many new disciples as fast as he possibly could, thus skipping even following the usual protocols, admitting that instead they “did shortcuts”.

Living guru not required

“the foundation of everything that we do is taking shelter of the spiritual master. [...] and always consider him present. [...] The spiritual master is with us every moment. [...] how much time can we spend in the physical presence of our spiritual master? Limited. [...] I will always be there, your dikṣā guru.”

Thus, to justify his desire to initiate as many new disciples as fast as he can, KKS refutes his earlier claim that a physically present “living” guru is required in order to provide a “human” example. He does so by admitting that this is not actually necessary since the *dikṣā* guru is always “present” even though he may not be physically present.

*“I’ve been contemplating about the being in the presence of the spiritual master and being a disciple after the departure of the spiritual master [...] Śrīla Prabhupāda stated that when we read *The Nectar of Devotion*, we are directly associating with Rupa Goswami. So even through writings we can directly associate or through hearing with our spiritual master.”*

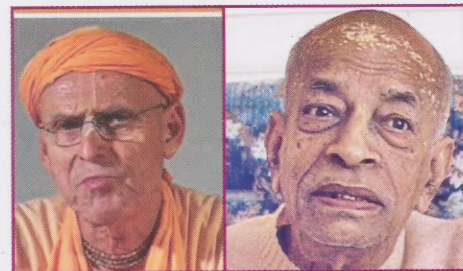
Continuing with his refutation, KKS states that the spiritual master’s “living” presence is not required since we are *directly associating* with him through his teachings.

“So, yes, initiation is about dedicating our life and our life is made up of a very long series of moments.”

Thus, he explains that his imminent lack of physical presence for a new disciple is not relevant, since initiation is only about dedicating our life to the spiritual master, which would not require the guru’s physical presence.

Applies to Śrīla Prabhupāda

The justifications KKS gives for why one can and should take initiation from him, even though he will not imminently be providing a “living” guru “human” example, apply equally to accepting Śrīla Prabhupāda as one’s *dikṣā* guru. Indeed, KKS actually invokes



KKS (L) forced to admit Śrīla Prabhupāda (R) can continue as *dikṣā* guru

the example of Śrīla Prabhupāda to make his case about how not having the physical presence of the “living” guru is not relevant to being a disciple of the *dikṣā* guru:

“some disciples of Śrīla Prabhupāda were initiated by letter and never even met him in person, not at all [...] But they were his disciple and they dedicated their life.”

Śrīla Prabhupāda’s example

The GBC gurus are forced to try to give some sort of justification for the need of a “living” guru, like the one KKS had initially claimed at the outset, otherwise they would have nothing to offer, and thus would not be required. Because everything we require to practise Kṛṣṇa consciousness is given by Śrīla Prabhupāda. We need to read his books. We follow the rules and regulations and spiritual practices he gave. And this is why Śrīla Prabhupāda’s disciples, and ironically many of those who insist they are required as “living” gurus, have had the opportunity to practise Kṛṣṇa consciousness without any “living” guru for the last 45 years. Indeed, by the time they die, most pre-1978 Śrīla Prabhupāda disciples will have spent over 90% of their lives as Śrīla Prabhupāda’s disciples without any “living” guru, having had no or little physical contact with Śrīla Prabhupāda. Thus, the example, “precedent”, taught to us by Śrīla Prabhupāda is that there is no spiritual reason for a “living” guru.

Conclusion

Having refuted his own reason for needing a “living” guru by offering justifications which also apply to accepting Śrīla Prabhupāda as the *dikṣā* guru, KKS shows that there is no reason for why Śrīla Prabhupāda needed to be replaced as the *dikṣā* guru with “living” GBC gurus in the first place. Nor, as we have shown elsewhere, was there any order from Śrīla Prabhupāda for such a replacement. And, hence, there is no reason at all to accept KKS as a *dikṣā* guru.

Getting Answers from Śrīla Prabhupāda's Books

In the previous article, we saw a GBC guru debunk his own explanation for why a "living", as in physically present, guru is required, thus eliminating the need to accept a physically present GBC guru rather than Śrīla Prabhupāda as one's *dikṣā* guru. Below, we will see yet another GBC voted-in guru debunk his own explanation for why a physically present guru, rather than Śrīla Prabhupāda, is required.

All quotes in shaded boxes are taken from a lecture titled "Guru Issues, Part 22", published on 16/8/22 by GBC voted-in guru **HH Bhakti Vikāsa Swami ("BVKS")**. All emphases added.

GBC guru supposedly needed

"It's important to have a physical spiritual master, because he can guide you, answer questions that you ask him [...] which can't be done in the same way to Śrīla Prabhupāda now as was done previously [...] that's one thing that they ["rtviks"] are missing, the important process of inquiring and getting answers."

BVKS claims that a GBC guru such as himself is required because he can answer the questions of a disciple, whereas Śrīla Prabhupāda cannot. Hence, he claims that the "rtviks" – BVKS's label for those who accept Śrīla Prabhupāda instead of a GBC guru – are supposedly missing out on this "benefit" that only the GBC guru can provide.

But this argument is self-defeating because it means that before offering himself as a physical guru, BVKS would first need to get *himself* such a physically present guru, because he also has not had such a "physically present" guru to answer his questions for 45 years! And BVKS realised his argument is stupid because he then proceeded to defeat it himself!

GBC guru not needed

"he [Śrīla Prabhupāda] expected the others to inquire from his senior disciples [...] after some time he started writing, 'you ask my representative, GBC member, temple president, ask them', and he also emphasised, 'read the books, because all the answers to your questions are in the books.'"

BVKS correctly defeats his stupid argument – that you need a GBC guru rather than Śrīla Prabhupāda because the latter cannot answer any questions from the disciple – by pointing out two salient facts:

1) Śrīla Prabhupāda stated that all the answers to a disciple's questions are in his books.

2) Śrīla Prabhupāda also delegated some queries to other disciples.

Therefore, BVKS accepts that Śrīla Prabhupāda taught that one does not require his physical presence in order to have one's questions answered. Hence, one does not need to replace Śrīla Prabhupāda with a physically present GBC guru like BVKS.

GBC guru not needed - 2

BVKS admits that he also does not, in any case, generally practise the supposedly essential function of the physical *dikṣā* guru answering questions from his disciples:

"there's so many questions that it's hard to answer them all, or even ask, answer them in detail. [...] and mostly I don't answer them because I have several disciples [...] who are competent to answer various questions."

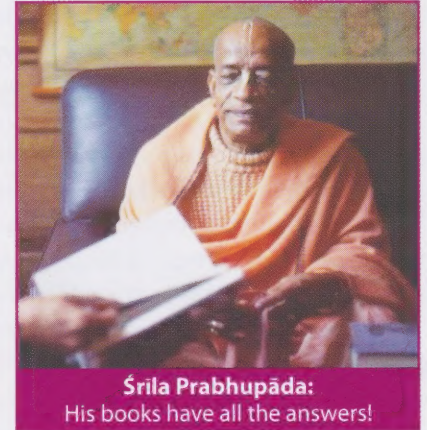
Thus, BVKS has again defeated his own argument that a physically present guru is required to answer questions because he admits that he mostly delegates answering to other disciples. Hence, BVKS shows that Śrīla Prabhupāda's system of his books and other disciples answering questions can still continue, and BVKS's reasons for why Śrīla Prabhupāda must be replaced with a physically present GBC guru such as himself are fully defeated by himself!

Contradicts Śrīla Prabhupāda

BVKS then claims regarding his earlier explanation that Śrīla Prabhupāda's books answer all questions:

"the 'all the answers are in Śrīla Prabhupāda's books' doesn't necessarily mean that we understand that the, what the answers are by reading them. [...] one should approach an *ācārya*, if we want to know things as they are."

BVKS had given this earlier explanation specifically in the context of why he does not need to answer questions from his disciples. He now claims that we won't *understand* the answers in Śrīla Prabhupāda's books just by reading them. Rather, he says we still need to approach a physically present *ācārya* such as himself who can explain these answers which are stated in Śrīla Prabhupāda's books. Thus, BVKS contradicts his earlier answer that due to Śrīla Prabhupāda's books having all the answers, he was not required to personally answer all his disciples' questions. However, this desperate flip-flop actually makes matters worse for BVKS because Śrīla Prabhupāda *does* state that we can *understand* all the answers in



Śrīla Prabhupāda:
His books have all the answers!

his books just by reading them alone:

"In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop."

(Śrīla Prabhupāda Letter, 22/11/74)

"Every one of you must regularly read our books at least twice—in the morning and evening, and automatically all questions will be answered."

(Śrīla Prabhupāda Letter, 24/1/70)

"make a thorough study of my books. Then all your questions will be answered."

(Śrīla Prabhupāda Letter, 7/1/76)

Which means that either:

1) BVKS does not even have any knowledge of what Śrīla Prabhupāda teaches.

2) Or he does know and is lying, or he has no faith in Śrīla Prabhupāda's books to automatically answer all questions.

Either way, it also means that BVKS is the last person one should consult for answers about Śrīla Prabhupāda's books!

Conclusion

Another GBC guru has tried to desperately justify his own existence by claiming he is needed to answer questions, because Śrīla Prabhupāda cannot. But this argument is defeated by both himself and Śrīla Prabhupāda. This proves that a GBC guru is not required as a *dikṣā* guru replacement for Śrīla Prabhupāda, but we can instead continue to follow the same system that Śrīla Prabhupāda instituted himself for ISKCON. Which is that everyone accepts Śrīla Prabhupāda as their *dikṣā* guru and gets all their answers from his books, with other devotees also able to help out in regard to questions over practical matters.

Śrīla Prabhupāda Explains Bg. 4.34

Another reason put forward for the need of a physically present *dikṣā* guru is this verse from *Bhagavad-gītā*:

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.”

(Bg., 4.34)

The verse states that one must “inquire” from the spiritual master, and it is argued that this can only be done if the spiritual master is physically present. For example, in the lecture by the GBC guru quoted in the previous article, this verse was invoked to claim the need for the *dikṣā* guru to be physically present in order for such “inquiries” to take place.

Śrīla Prabhupāda’s explanation

If this process of needing to “approach” and “inquire” from the *dikṣā* guru refers to *only* doing it with the physically present “living” guru, then yes, this Bg. verse would be proof that the *dikṣā* guru must indeed be physically present. If, however, it does *not* state this, then the *dikṣā* guru one must approach and inquire from does not have to be physically present. In the purport to this verse, Śrīla Prabhupāda elaborates on what the verse means:

“Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. [...] one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple.”

(Bg., 4.34, purport, all emphases in article added)

We can see that Śrīla Prabhupāda states repeatedly that the process of approaching and inquiry must be done by the *disciple*. Thus, if the inquiry from the *dikṣā* guru had to be done *only* with a physically present *dikṣā* guru, then it would mean that the *dikṣā* guru must always be physically present before the *disciple* in order for such inquiries to be made. Which in turn would mean that the guru-disciple relationship has to end as soon as the *dikṣā* guru physically departs, as the disciple can no longer inquire from the guru. But we know this is not a fact since the relationship between the guru and disciple is eternal:

“The eternal bond between disciple and spiritual master begins from the first day he hears.”

(Śrīla Prabhupāda Letter, 4/9/72)

Nor does anyone from the GBC guru camp even claim that the *disciple* must be able to inquire from a physically present *dikṣā* guru.

Thus, this means that this verse is not referring to inquiry taking place *only* before a physically present *dikṣā* guru. Hence, Bg. 4.34 is not evidence for the need of a “living” or physically present *dikṣā* guru.

Śrīla Prabhupāda’s process

Therefore, Śrīla Prabhupāda explains that interaction with the spiritual master does *not* require his physical presence:

Paramahansa: “My question is: A pure devotee, when he comments *Bhagavad-gītā*, someone who can never see him physically, but he just comes in contact with his commentary, explanation, is this the same thing?”

Śrīla Prabhupāda: “Yes. You can associate with Kṛṣṇa by reading *Bhagavad-gītā*. And these saintly persons, they have given their explanations, comments. So where is the difficulty?” (Morning Walk, 11/6/74)

“Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor. Whether I am present or not present doesn’t matter.” (Śrīla Prabhupāda Arrival Speech, 17/5/77)

Paramahansa: “Śrīla Prabhupāda, when you are not present with us, how is it possible to receive instructions, for example, on questions that may arise?”

Śrīla Prabhupāda: “Well, the questions are... Answers are there in my books.” (Morning Walk, 13/5/73)

Tradition argument

Another reason given for why we must have a physically present *dikṣā* guru is that it is supposedly the “tradition”. Thus, GBC guru **HH Bhakti Vikāsa Swami (“BVKS”)** claims that—

“the Vedic tradition is to accept a physically present spiritual master”

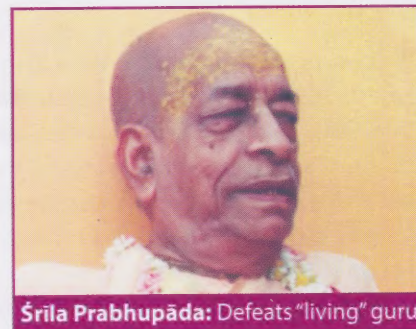
(BVKS Lecture, “Guru Issues, Part 14”, 26/2/22)

—and that Śrīla Prabhupāda follows tradition:

“because he’s a guru and he teaches what the śāstra says, and he follows the tradition”

(BVKS Lecture, “Guru Issues, Part 12”, 3/1/22)

However, as seen in the previous two articles, we know what is coming next. As soon as



a reason is put forward for the need of a physically present guru, we can show those who have put forward the argument themselves refuting it! And sure enough, that’s what happens here. Having argued for a system of physically present GBC gurus in ISKCON in order to follow the “tradition”, we are told that the system of physically present GBC gurus in ISKCON is itself against tradition!

“A multi-guru organization, as ISKCON is, is something new. We don’t have any precedent to look back at.”

(BVKS Lecture, “Guru Issues, Part 21”, 3/7/22)

We are further told that:

“Vedic tradition that can be roughly equated with or broadly equated with sādhu in the triad guru, sādhu, and śāstra, we see that whatever Śrīla Prabhupāda did was to, whatever adjustments he may have made are not against guru, sādhu or śāstra.”

(BVKS Lecture, “Guru Issues, Part 14”, 26/2/22)

It is claimed that “tradition” = “sādhu”. And that Śrīla Prabhupāda will never do anything which is “against guru, sādhu or śāstra”. But then this would mean that Śrīla Prabhupāda would never authorise the untraditional GBC guru system because that would be going against the tradition or “sādhu”. And we already quoted BVKS on page 3 stating that this GBC guru system is not supported by *śāstra* either. Therefore, according to BVKS, to follow “tradition” and “guru, sādhu and śāstra”, the first thing we must do is reject all GBC gurus including BVKS!

Conclusion

In this and the previous two articles, we have seen that the reasons put forward for why we must have replacement physically present “living” *dikṣā* gurus for Śrīla Prabhupāda have been defeated by those putting forward the reasons and by Śrīla Prabhupāda. Thus, from every angle, the “living guru” theory is defeated, and hence Śrīla Prabhupāda remains the *dikṣā* guru of ISKCON.

BTP Interactive

How can I help?

"I have been chanting the Hare Kṛṣṇa mantra for about two years now and have more recently come to understand the state that ISKCON is in where it does not follow the proper directions of Prabhupāda. Despite my time spent chanting and following instructions, I am still a tyro in my service.

I wanted to ask what is it that I can do to help this movement? I wish to buy books and donate my money to Kṛṣṇa but I don't want to support fraudsters or a corrupt organization so I am unsure how I can fulfill this service to Kṛṣṇa. I also would like *Satsang*, to chant with true devotees but I feel going to an ISKCON temple wouldn't be the correct place for that. What do people do when they want to serve Kṛṣṇa but disagree with ISKCON? Do you know what avenues they take in order to serve Him?

I humbly ask for your knowledge on this matter and appreciate your time. Again, I am still a tyro in my search of God so I apologize if my message is uninformed or arrogant in any way."

- Kase Egras, Vancouver, Canada

Editor replies:

You are correct in not wanting to support or associate with current-day ISKCON which is unfortunately a movement hijacked by those who are deviating from Śrīla Prabhupāda's instructions. (We have published several articles on this topic at the following link, including how one can simply practise Kṛṣṇa consciousness at home: iskconirm.com/visiting).

The IRM was started for devotees who want to follow Śrīla Prabhupāda's true teachings and serve him directly. We help devotees to do this by connecting them with the truth about Śrīla Prabhupāda, Lord Kṛṣṇa's pure representative. This involves combatting the spread of misinformation about Śrīla Prabhupāda and his teachings which is being carried out in his name, so that devotees can avoid being cheated, and instead follow Śrīla Prabhupāda's actual teachings. As Lord Kṛṣṇa states in the *Bhagavad-gītā*, helping those who are trying to be devotees is the highest good:

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

(Bg., 18.68-69)

You may read more about the IRM's mis-

sion here: iskconirm.com/helping

For this reason, we regularly publish and distribute free literature to anyone interested in ISKCON and Śrīla Prabhupāda. Devotees who wish to serve, assist in various ways to distribute and publish this literature. We can also help you get the original books.

Following Śrīla Prabhupāda = initiation

"Prabhujis,

I have a question. I live in a very small town in upstate NY and am nowhere near any initiating gurus. The closest ISKCON temple is two hours away and it is impossible for me to get there. How can I practice *bhakti* without a guru? Can I accept Śrīla Prabhupāda as my guru and just move forward? Read and study his books? Perform *ārati*? Offer *bhoga*? What do I do if I am serious? I do not know how to proceed at this point. Any help you can offer is much appreciated."

- Charles F. Seargent Jr., New York, USA

Editor replies:

You can accept Śrīla Prabhupāda as your guru and move forward in the way you have stated – chant 16 rounds, follow the 4 regulative principles, read his books, offer *bhoga* to Śrīla Prabhupāda and Kṛṣṇa, and follow all the other instructions Śrīla Prabhupāda has given. Being serious means to accept Śrīla Prabhupāda's orders and *that* is in any case **real** initiation:

"You have to think yourself whether you are going to take seriously this Kṛṣṇa consciousness. It is your decision. Initiation is formality. If you are serious, that is real initiation. So if you have understood the Kṛṣṇa philosophy, and if you have decided that you will take Kṛṣṇa consciousness seriously and preach the philosophy to others, that is your initiation."

(Room Conversation & Interview, 3/7/72, emphasis above and for the rest of Interactive is added)

"The chanting of Hare Krishna is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there."

(Śrīla Prabhupāda Letter, 19/8/68)

"Faith means firm conviction that "If I become transcendently engaged in the service of the Lord, then my life becomes successful." This is called faith. And that conviction must be firm, not tottering faith. So when this faith is created, then actually



Śrīla Prabhupāda: Initiates one who follows him sincerely

the initiation begins. [...] So this firm conviction is the beginning of initiation. [...] So initiation means to be engaged in that Brahman activities. [...] So *ādau śraddhā*, when one becomes firmly convinced that "By becoming Kṛṣṇa conscious, or being engaged in the transcendental loving service of Kṛṣṇa, my life is successful, life will be successful," that is the beginning of Kṛṣṇa consciousness, or initiation."

(Śrīla Prabhupāda Lecture, 29/7/68)

Please go here for more information:

iskconirm.com/initiation

And if after reading all this you still have questions, please do not hesitate to ask.

Spiritual loss

"Dearest Devotee,

I have recently received an invitation to Rathayātrā and am wanting to make a gift. I have in the past been only too keen to assist in the celebration of Lord Jagannātha, however I am a little concerned as to the authenticity of the GBC and ISKCON motives and wonder whether Kṛṣṇa would find it acceptable. Is this festival recognised as a sincere celebration of Lord Jagannātha by ISKCONIRM today, or with all the failings and deviations presented by the GBC has the festival lost its potency? I do not wish to offend my Dear Kṛṣṇa and would like to have your advice on this matter.

Hare Kṛṣṇa."

- Andy Bearne, Somerset, UK

Editor replies:

In previous issues of BTP, we have provided exposés of various ISKCON Rathayātrās which have become secularised and commercialised with:

- "Bollywood" style dancing;
- Non-Prabhupāda books promoted;
- Stalls selling all manner of different goods; etc.

Śrīla Prabhupāda stated:

BTP Interactive (continued)

“Why was Gaura-Nitai and Radha-Kṛṣṇa Deities put on the Ratha cart in Chicago? Who has sanctioned this? This is not authorized. It does not mean that we shall make Rathayatra a conglomeration. Everything should be done by proper sanction. [...] With regard to your question about Bengali style kirtana and mrdanga playing, one or two styles is best. To introduce more styles is not good. It will become an encumbrance. Who is that Kṛṣṇa das Babaji who is teaching? If we introduce so much emphasis on style of kirtana, then simply imitation will go on. Devotional emotion is the main thing. If we give stress to instrument and style then attention will be diverted to the style. That will be spiritual loss.”

(Śrīla Prabhupāda Letter, 30/6/76)

When Śrīla Prabhupāda would not even sanction putting a different Deity form of Kṛṣṇa on the Ratha cart as authorised – condemning such changes as making Rathayātrā a “conglomeration” – it is clear that the “conglomeration” of alternative culture and entertainment that we listed earlier being exposed at various ISKCON Rathayātrās, is also not authorised. Furthermore, the use of a “Philharmonic Orchestra” and a pop band (and Kwa-Mashu Choir) and other musical acts which have also been introduced at ISKCON Rathayātrās is clearly giving emphasis to “instrument and style” over simple *kirtana*, which Śrīla Prabhupāda states above is an “encumbrance”. Śrīla Prabhupāda states that the ultimate result of such emphasis on manufactured musical entertainments will be “spiritual loss”.

Preaching means to also warn

“Please use your *lakṣmi* for *saṅkīrtan*.”

- Andrea Nengel, California, USA

We do use *lakṣmi* (funds) for *saṅkīrtana* (book distribution). But devotees have also donated money specifically for the printing and distribution of literature which preaches about, and aims to revive, Śrīla Prabhupāda’s real *saṅkīrtana* movement and expose the *sahajiyā* movement that masquerades in its place as today’s ISKCON – see BTP 38 article, “Documenting the New *Sahajiyā* Movement”: iskconirm.com/sahajiya. Devotees do this because they see that the IRM is the only organisation dedicated to doing this all over the world in many languages.

Otherwise, without warning people about the great guru hoax that is currently going on

in Śrīla Prabhupāda’s name, people who receive books on *saṅkīrtana* – even assuming they receive Śrīla Prabhupāda’s books, which are the original editions of these books – risk being attracted to follow the “ISKCON” organisation that these same books promote. Which would mean they risk being cheated into accepting someone other than Śrīla Prabhupāda as their *dikṣā* guru, as well as engaging in *sahajiyā* deviations rather than strict Kṛṣṇa consciousness, because today’s “ISKCON” is not the same ISKCON that Śrīla Prabhupāda’s books promote, but a corrupted *sahajiyā* imitation. Hence, *both* are required – Śrīla Prabhupāda’s books should be distributed but devotees also need to be warned to not be drawn into a deviant movement which is distributing these books to attract recruits to that same movement.

Nonsense Corner

This is a column in which we answer articles or statements that have been forwarded to us by our readers for rebutting. We present these statements below in shaded boxes.

“There is no sign at all that the July 9 letter is Prabhupāda’s final order about how the *paramparā* was to continue in his absence.”

This refers to the July 9th, 1977, directive sent to all GBCs and Temple Presidents in ISKCON. Let us break down what the issuance of this directive means for ISKCON.

1) The July 9th directive was countersigned by Śrīla Prabhupāda and issued by his secretary, **HH Tamāla Kṛṣṇa Goswami (“TKG”)** on his behalf, after Śrīla Prabhupāda had told him what to write, as this is the function of a secretary:

“These 11 persons were named by Śrīla Prabhupāda in the beginning of July, 1977, in Vrindaban in the back garden of his house. These names were dictated to me as I was serving as his Secretary, and he had me write a letter to all the GBC and Temple Presidents which he also signed as approved on the 9th of July, listing their names and defining their function.”

(TKG Letter to Upānanda Dāsa, 13/12/78)

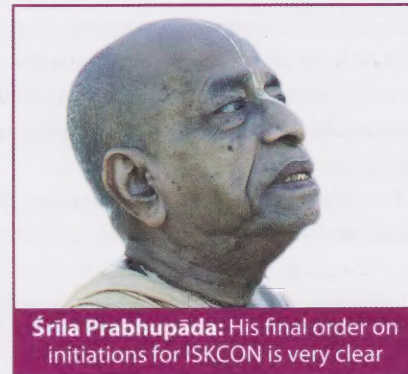
Thus, it is Śrīla Prabhupāda’s order.

2) This order stated at the outset the purpose for which it was issued:

“for the purpose of performing initiations, both first initiation and second initiation.”

(July 9th, 1977, Directive)

Thus, it was an order for how initiations



Śrīla Prabhupāda: His final order on initiations for ISKCON is very clear

would be conducted.

3) There was no subsequent order issued by Śrīla Prabhupāda regarding how initiations would be conducted.

4) The directive was issued to instruct how initiations were to be conducted in ISKCON. ISKCON was established to endure for many thousands of years (the “golden age” inaugurated by Lord Caitanya):

“the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become *mlecchas* and *yavanas*.”

(Cc., *Antya-līlā*, 3.50, purport)

Therefore:

Statement 1) proves that it was “Prabhupāda’s order”.

Statement 2) proves that it was an order regarding how the *paramparā* would continue from that moment onwards, i.e. how initiations were to now be conducted, and by whom.

Statement 3) proves that it was the final order on this subject.

Statement 4) proves that the order was meant to be operative in ISKCON, which was to exist long after Śrīla Prabhupāda’s imminent physical departure 4 months later.

Hence, the letter gives more than just a “sign” – it actually *states* “Prabhupāda’s final order about how the *paramparā* was to continue in his absence.

“But in his purport of the *Śrī Caitanya Caritāmṛta*, *Madhya* (8.128), there we will find a very clear evidence of Śrīla Prabhupāda’s final instruction regarding who will stand up as the bona fide guru to initiate and will act as the successor to continue the *paramparā* in the absence of the predecessor.”

And the following part of the purport is sent along with the above claim to indicate the statement referred to above:

“Śrīla Bhaktisiddhānta Sarasvatī Thākura also states that although one is situated as a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*,

BTP Interactive (continued)

brahmacārī, vānaprastha, grhastha or san-nyāsī, if he is conversant in the science of Kṛṣṇa he can become a spiritual master as vartma-pradarśaka-guru, dikṣā-guru or śikṣā-guru."

This is a statement of fact regarding the qualification required in order to be a *dikṣā* guru. This is not disputed by the IRM. However, there is no mention in that passage of what is claimed, which is who:

"will act as the successor to continue the paramparā in the absence of the predecessor".

This has just been made up out of thin air. Never mind there being "clear evidence" or a "final instruction" regarding this.

The above qualification to become a *dikṣā* guru stated in the quoted passage also applies to Śrīla Prabhupāda. But it does not tell us anything about when Śrīla Prabhupāda must stop acting as *dikṣā* guru. This needs to happen first, before we even need to consider the qualification required for someone to succeed him as another *dikṣā* guru. Otherwise, we are putting the qualification "cart" before the succession "horse". Once Śrīla Prabhupāda has given up his position as *dikṣā* guru, only then can we consider the issue of succession, and only then does the qualification required for such a successor become an issue. But the above quote makes no mention of either:

- Śrīla Prabhupāda giving up acting as *dikṣā* guru;
- Śrīla Prabhupāda being succeeded as *dikṣā* guru by someone else.

Note, as with all challenges to the IRM's position, we have been very easily able to answer this "challenge" above simply by using the "superpower" of "reading". Thus, we simply read what the July 9th directive and the quote supplied from the *Caitanya-caritāmṛta* stated, and then we read what was claimed about them, and saw that the two did not match. That's it. No special knowledge of "śāstra" or logic or debating was required. Only the ability to read exactly what Śrīla Prabhupāda states without adding or subtracting from his statements with our own speculations.

"Any action and decision we will make must be supported by *Śāstra* evidence or from the words spoken by the Lord."

Any action or decision taken by Śrīla Prabhupāda is *already* "supported by *Śāstra* evidence":

"Thus the statements of the revealed scriptures correspond to those of the bona

fide spiritual master and saintly persons." (Cc., Ādi-līlā, 7.48, purport)

Hence, we only need to follow what Śrīla Prabhupāda ordered. If he gives an order, we follow it. If someone proposes something Śrīla Prabhupāda has not ordered, then we do not follow it, period. And we just showed he *did* order a system of initiation where he remains the *dikṣā* guru of ISKCON. But there is no order from Śrīla Prabhupāda for a successor to him.

Appreciation

"The Prabhupādanugas have two rare *mahārathas* they are not utilizing; Jayānanda and Krishnakant, and they need to. No Prabhupādanuga needs to find *kṣatriyas* or study *guru-tattva*. Those two problems are solved by these two *mahārathas*. As soon as someone reads *Back To Prabhupāda* once, they want to help distribute it. This happens all the time while distributing. In Los Angeles once we had 17 distributors. 4 had read it that day! That's all the Prabhupādanugas need to do, distribute it. It's a *brahmāstra* [similar to atomic weapons – Ed.] on its own and any ISKCON leader that tries to debate it gets exposed immediately as a total cheap fraud by Krishnakant. As for the *kṣatriyas* ISKCON sets on the distributors: they are a total joke compared to the *kṣatriyas* Jayānanda provides. Jayānanda is not your typical neighborhood *kṣatriya*. He's here now sent by Kṛṣṇa to protect Prabhupādanugas in righting this deviation.

So we can all get together and cooperate distributing *BTP* fearlessly. The reason why this is important is that a missed opportunity will guarantee that the movement will become totally sectarian like Christianity. Because ISKCON's gross and obvious deviations will disgust everyone, every individual will want their own *math* [mission – Ed.] and have their own idea. Śrīla Prabhupāda said about the Gauḍīya Math that those who used the spiritual master's movement as an instrument for sense gratification and those who left are equal offenders.

So just as there is no avenue in ISKCON to become a *dikṣā* guru without a direct order from Śrīla Prabhupāda, there is no way to self appoint oneself to be a *ṛtvik* initiator. It has to be done by a proper GBC. Even by analyzing whether one has progressed through the upper stages of devotional service to the maybe higher *madhyama* level, that isn't giving any one authorization to initiate on Śrīla Prabhu-



Śrīla Prabhupāda: Remains ISKCON's *dikṣā* guru as there is no successor

pāda's behalf. Or self appoint themselves or their congregation encouraging it.

The Prabhupādanugas can get together in a friendly, humble mood and get this done using these two *mahārathas*, or in the end we're no better than these bogus gurus by doing *ṛtvik* fire sacrifices in our own *maths*. If it's going to end up that way, better to not perform initiations and just follow Śrīla Prabhupāda's instructions and consider that initiated."

- Brahmbhūta Dāsa, Ohio, USA

"I'm already fully convinced that Śrīla Prabhupāda is the sole *dikṣā* guru for ISKCON. Thank you for your wonderful service.

Please send me a copy of *The Final Order*.
YS,"

- Chandresh Patel, Indiana, USA

"Thank you so much for the magazine. Kṛṣṇa Blessings, *Haribol!*"

- T.M. Parsat, KZN, South Africa

"*Daṇḍavats*, all glories to Śrīla Prabhupāda! *BTP* came just in time, I will read over and over again.

Thanks for your continuing free copies of *BTP* and excellent preaching, and my respects to your steady services.

Your lowly servant,"

- Rathayātrā Dāsa, Kodaikanal, India

"Thank you for your selfless service and your ceaseless efforts with spiritual truth!

I pray/chant you and everyone else is safe and well.

All glories to Śrīla Prabhupāda!
Haribol!"

- Kathleen Mavros, Ohio, USA

"Thanks for using this most exquisite photo of Śrīla Prabhupāda on Issue #68, Vol. 1. It was taken in Bombay early seventies. His Divine Grace radiates ecstatic love for humanity to return to Śrī Śrī Radha and Kṛṣṇa.

Keep up the great work of revealing the hidden truth to those who are fortunate to receive it.

We pray that you are all well and for God's

BTP Interactive (continued)

sake don't take Kali's poison. Keep chanting.

Your servants,"

- **Ārya Devī Dāsī and Vijetā Dāsa, British Columbia, Canada**

"IRM exposed the dirty game and cheap philosophy of Nārāyaṇa Mahārāja. So, IRM has become the enemy of the cheap and foolish disciples/followers of Nārāyaṇa Mahārāja."

- **Kersi Mehta, Mumbai, India**

"Thank you so much for this service you are doing!!!"

- **Noora Lempinen, Turku, Finland**

"It is always important to be in contact with all of Śrīla Prabhupāda's instructions!"

- **German Ramos, Maryland, USA**

"Very much encouraged by your service.

Your servant,"

- **Achyutananda Dāsa, Bangalore, India**

"Dear Krishnakant Prabhu. Please Accept My Humble Obeisances, All Glories to Śrīla Prabhupāda!

I completely resonate with the purpose of BTP outlined by you – it is to help devotees remain steadfast in their service to Śrīla Prabhupāda and it is less for pointing out deviations of GBC gurus!

Your servant,"

- **Piyush Ahuja, New Delhi, India**

"All glories to your service,

All glories, all glories to our Divine and beloved Eternal Father Śrīla Prabhupāda Ki Jaya!!!"

- **Jaya Gouranga Dāsa, Los Angeles, USA**

"Krishnakant Prabhu,

Your superior steadiness in the Super Service of His Divine Grace Śrīla Bhaktivedanta Swami Śrīla Prabhupāda to publish the truth is most appreciated by genuine, real Vaiṣṇavas AND all demigods AND Vishnu-Tattvas. You, fine sir, are Śrīla Prabhupāda's general. You have the courage to help all conditioned souls.

You are his 'Rock of Gibraltar'. You are a great leader...leading properly. Thank you. Hare Kṛṣṇa."

- **Ramai Devī Dāsī, West Virginia, USA**

"Thank you very much for your service."

- **Laura Tinling, New York, USA**

"Thank you for your wonderful services to His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda!!!"

- **U. Sreejith, Cochin, India**

"Fantastic issue. Nails the ever-growing ISKCON deviancy and hypocrisy well and truly."

- **Gitā Suchak, London, UK**

"Gratefully received! "

- **JG Boudens, Bergen op Zoom, The Netherlands**

"I am so happy to have received *The Final Order*. After 15 years of reading Śrīla Prabhupāda's books and practicing devotional service, but not feeling comfortable with ISKCON, I have finally found my path, and am at peace. What ecstasy, I am complete. I can't thank you enough."

- **Chris Bramley, Kapiti, New Zealand**

"Hare Kṛṣṇa!!!

The Predicted *Senāpati Bhakta* Śrīla Prabhupāda Ki Jai.

For all Prabhupāda legal documents and his "Will", fully loaded with many Prabhupāda quotes, please read *The Final Order* book. For a free copy contact IRM, ISKCON Revival Movement (IRM). Team up and saddle your horses to giving back Prabhupāda his ISKCON, to him!

All glories to all the sincere followers of Prabhupāda worldwide! One way or the other, they must restore Prabhupāda as the sole *Dikṣā* Guru in his ISKCON!

This is a spiritual science, and reactions take a little while! As the saying goes, 'The wheels of justice are slow, but sure!'"

- **Sudarshan Dāsa, Arouca, Trinidad**

"Keep exposing the Con Artists [...] All these imitators have to go [...] You're either with the demons or you're with His Divine Grace – simple as that [...] and Kṛṣṇa wants us to fight – pacifism is done, it gets you nowhere with demons."

- **Jayānanda Dāsa, New York, USA**

"This is a fantastic issue. Thank you for your devotion and selfless work in propagating true Kṛṣṇa Conscious Philosophy."

- **Josh Zimmerman, Indiana USA**

"This is pure strength. This is logical argumentative position. Logic represents Lord Kṛṣṇa."

- **Gudakesha Dāsa, Bogotá, Colombia**

"Thank you for all your service. Can I ask, when are you going to do an article on Bhagavān Dāsa? He now lives in Los Angeles. What he got wrong was that Śrīla Prabhupāda said your life will be perfect, he thought he would become perfect, ultimate power destroys."

- **Dylan Calvert, Essex, UK**

Editor replies:

Yes, like the others, Bhagavān did try to pretend he was perfect during the zonal *ācārya* years. However, he has no position or influence in ISKCON anymore, and we try to focus our articles on those who are currently in-



Śrīla Prabhupāda: The perfect *Ācārya* one should follow

fluencing ISKCON.

"Go on with the good work.

ISKCON is very difficult to reform because they perform some pious activities like opening schools, feeding the poor, planting trees, and digging wells. Helping poor Slavic East-Europeans, Africans, South Americans, to move to the West and Hindus who get support when migrating to the West. Practically all of ISKCON's congregation are personalities who want to improve their awkward material condition. Supporting the global migration movement of bringing poverty-stricken people to North America and Europe. That's why spiritual knowledge falls on deaf ears. Of course, there are all these offenses against sincere Vaishnavas. That's why ISKCON leaders often get brain tumors, colon cancer, or lapse into an inauspicious coma before dying. Meanwhile, ISKCON leaders are so in a panic that they spend every year one month at an Ayurveda Spa in South India. This is actually proof that they know they are disconnected from the *paramparā* and there is no way back when it comes to *aparādhā*."

- **Rammohan Dāsa, Vienna, Austria**

"Hare Kṛṣṇa, Krishnakant Prabhu,

All Glories to Śrīla Prabhupāda. All Glories to your service.

Thank you for Issue 73 of *Back To Prabhupāda* which has been extremely entertaining to read. Is it possible for you to let IRM devotees in Australia know that I would love to associate with them to especially go on *Harināma* and distribute the unadulterated Śrīla Prabhupāda's translation of all the *śāstra* as I have no knowledge of any of them.

Thank you for the information about worshipping Śrīmatī Tulasī Devī. Again, thank you so much for this most valuable service to Śrīla Prabhupāda's movement.

Your not so humble servant,"

- **Ananta-śeṣa Dāsa, Cessnock, Australia**

The Fatality of ‘Correcting’ Śrīla Prabhupāda

In a lecture given to attack the IRM’s position, GBC voted-in guru **HH Badrinārāyan Swami** (“BAD”) stated as part of his argument for a “physically present” *dikṣā* guru that:

“And Kṛṣṇa says in Gītā [...], ‘The self-realized souls’ – note the plural – ‘self-realized souls can impart knowledge unto you because they’ – note the plural – ‘have seen the truth.’”

(BAD Lecture, 5/12/21)

BAD claims to quote the last sentence from *Bhagavad-gītā* Verse 4.34, which was mentioned on page 7. He claims that this last sentence of the verse says “self-realized souls” and “they” to mean the “plural”, and that this “plural” is relevant to his argument, since he asks us to “note” this point both times. However, this last sentence is not even from the original *Bhagavad-gītā* which was published by Śrīla Prabhupāda in 1972, but from a *Bhagavad-gītā* “changed” and “edited” by **HH Jayādvaita Swami** (“JAS”) published in 1983 (the first two sentences remained unchanged). The original version of the last sentence is actually all in the singular and states:

“The self-realized soul can impart knowledge unto you because he has seen the truth.”

Hence, the “plural” point BAD wants us to “note” depends entirely on whether or not the changes made by JAS are even valid.

The very need to make such changes, how they are made, as well as the changes themselves, have already been strongly challenged by many persons. However, as BAD has relied on these changes made to *Bg.* 4.34 to challenge our position, we will show that *even* if we were to *accept* the right of JAS to generally make changes in the way that he has, it can still be proven that these changes should not have been made.

The “manuscript”

JAS claims that the changes are based on a “manuscript” for Chapter 4 of the *Bhagavad-gītā* which Śrīla Prabhupāda typed himself (henceforward “MS”). For the last sentence which has been changed in Verse 4.34, JAS claims that the MS version states:

“Such learned self realised spiritual master initiates knowledge unto you because they have seen the truth.”

JAS then comments on this MS version:

“Of course, Śrīla Prabhupāda has his singular and plural in the same sentence – his subject is singular, his verb plural – and this transgresses

English grammar.”

(JAS, bbtedit.com/Gita_Revisions_Explained_Part_2#GRE_4.34)

It is admitted that even in the MS it states that the subject “spiritual master” is in the singular and not the plural. However, because the MS then goes on to state “they have” to refer to the spiritual master, JAS claims that “they have” is plural, and thus this whole sentence must be changed to plural.

JAS’s fatal grammar error

However, the use of “they have” does not prove that Śrīla Prabhupāda was referring to a plural subject since “they” can also be used to refer to a singular subject if:

“used with a singular antecedent to refer to an unknown or unspecified person”

(www.merriam-webster.com/dictionary/they)

“Antecedent” means the subject that “they” refers to. In the MS, we have a singular “antecedent” – “spiritual master” – that is also unspecified due to the use of the word “such”:

“Such learned self realised spiritual master”

And when “they” is used to refer to a singular subject, one does not say “they is” or “they has”, but it will still be “they are” or “they have”, even though the subject referred to will still be singular, e.g:

“The contest winner will be informed that they have won.”

In this case, “contest winner” is clearly singular, even though it says “they have”. But there is no need to change it to “contest winners” just because it says “they have”, as JAS has effectively argued in regard to Śrīla Prabhupāda’s words in the MS.

Hence, JAS’s argument that Śrīla Prabhupāda using “they have” with the singular subject “spiritual master” “transgresses English grammar” is incorrect as proven above, and thus his reason for making the change was also incorrect.

JAS’s fatal Śrīla Prabhupāda error

Śrīla Prabhupāda’s other writings at the same time that he typed Chapter 4 of the MS (1965 or 1966), confirm the “they have” grammar he used in the MS and thus prove that he intended for “spiritual master” in the MS to be singular. Because in these other writings he also refers to a singular subject by using the exact same “they” + “plural” verb language used in the MS. Thus, he states in his first edition *Śrīmad-Bhāgavatam* (emphasis added):

“Such devotee is neither a Sudra nor a Brahmin. They are transcendental to such divisions of the mundane society”

(SB, 1965, 1.13.15, purport)

“Such King was not a lazy sensuous person living at the cost of the subjects but they were alert always to kill the thieves”

(SB, 1964, 1.9.27, purport)

“Such Narayanapara person is never afraid of any place or person even of death. For them nothing is important than the Supreme Lord and as such they allow equal importance...”

(SB, 1965, 1.18.2, purport)

In each case, including the MS, we clearly have a singular subject: “devotee”, “King”, “person”, “spiritual master”, but an unspecified one with the use of the word “such”, followed by “they” with a “plural” verb:

Such devotee ---- they are;

Such King ---- they were;

Such Narayanapara person ---- they allow;

Such learned spiritual master ---- they have.

Other evidence

The above evidence is conclusive. We can additionally note in support of the above that:

1) Straight before and after the words “they have” are used in the MS, the subject is always singular *5* separate times:

“self realised spiritual master”, “unto Him”, “such learned self realised spiritual master”, “initiates”, “self realised soul” (*Bg.*, 4.35).

Thus, the full context before and after “they have” in the MS is conclusively singular.

2) The “you” in the verse refers to Arjuna, and therefore in the MS translation –

“Such learned self realised spiritual master initiates knowledge unto you”

– Śrīla Prabhupāda has referred to the singular spiritual master who *initiates*, as there is no question of multiple spiritual masters *initiating* Arjuna, as more than one *dikṣā* guru is forbidden.

Conclusion

Thus, from every single conceivable angle – grammar, Śrīla Prabhupāda’s usage of “they”, the full context, the role of the spiritual master – Śrīla Prabhupāda’s typed translation of Verse 4.34 in the MS is correctly singular. JAS has incorrectly changed it due to his lack of knowledge of both how Śrīla Prabhupāda writes as well as grammar. Hence, the original singular version must be restored by the BBT.



Quotes, Notes & News (QNN)

Fake Order v. No Order

GBC voted-in guru **HG Ādi Karta Dāsa** ("AKD") claimed in a recent lecture that Śrīla Prabhupāda "named" 11 *dikṣā* gurus:

"right before he [Śrīla Prabhupāda] passed away, he named eleven gurus. There were eleven people who he wanted to initiate disciples"

(AKD Lecture, 25/8/22)

Other ISKCON gurus have also made this claim, sometimes using terms such as "selected" and "chosen" to allege that Śrīla Prabhupāda named or appointed 11 *dikṣā* gurus. However, we know for a fact that:

1) 11 persons were only named by Śrīla Prabhupāda once. This was in the July 9th, 1977, directive. No other time does Śrīla Prabhupāda name only 11 persons "right before he passed away".

2) Thus, for example, in the May 28th, 1977, conversation, **no one is even named**, period.

3) In the directive, the 11 were **not** named as *dikṣā* gurus. One can read the directive and see that they were named only as "representatives" who would accept disciples for the **actual dikṣā guru**, Śrīla Prabhupāda:

"The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative." (July 9th, 1977, Directive)

It is therefore just an indisputable, historical fact that Śrīla Prabhupāda never named 11 *dikṣā* gurus. Whether or not Śrīla Prabhupāda did something can easily be verified. It is not up to interpretation or debate. He either did it or he did not. Thus, you **cannot** find Śrīla Prabhupāda ever **naming** 11 *dikṣā* gurus. Indeed, so indisputable is this fact that even the GBC is forced to agree. In their own *ISKCON Journal*, they printed and accepted the following statement from now deceased ISKCON guru **HH Tamāla Kṛṣṇa Goswami** ("TKG"):

"Actually, Prabhupāda never appointed any gurus. [...] He appointed eleven ṛtviks. He never appointed them gurus."

(TKG, 3/12/80, *ISKCON Journal*, 1990, GBC Executive Committee)

Lying is the only option

Some ISKCON guru hoaxers need to keep falsely claiming 11 *dikṣā* gurus were named because if 11 *dikṣā* gurus were **not** named by Śrīla Prabhupāda, then there is no authority for the 11 *ṛtviks* that Śrīla Prabhupāda *did* name to turn themselves into *dikṣā* gurus. One cannot just change the position that Śrīla Prabhupāda ordered one to take up for another position of one's choosing without *another* order from Śrīla Prabhupāda authorising such a change. Which would mean the 11 *ṛtviks* should have *remained* as *ṛtviks*, and the guru hoax crumbles. The alternative for these guru hoaxers is to accept the conclusions of a resolution proposed by **HH Jayādvaita Swami** ("JAS"), which were also accepted by the GBC. This resolution accepts that no *dikṣā* gurus were named, but that instead we can only claim that it is "implicit" that Śrīla Prabhupāda "intended" the *ṛtviks* to become *dikṣā* gurus (JAS Email, 13/12/03). Thus, some guru hoaxers have understood that by claiming that the authority for the guru hoax was only "implicit", then by definition it means that it is open to challenge as there is no proof, no order, to say otherwise, and so the argument is already lost anyway. Indeed, JAS does not even make any attempt to explain *how* it is even "implicit" that the *ṛtviks* must become *dikṣā* gurus. Therefore, some GBC gurus have just decided that it is better to lie and falsely claim that there was an order for 11 *dikṣā* gurus, even if it is a fake order, than to accept there was no order at all.

GBC Member Agrees with IRM Analysis and Resigns

In *BTP 70* article "GBC Politics Case Study", we detailed the GBC's handling of the child sexual abuse case of GBC voted-in guru **HH Lokanāth Swami** ("LOK"). The GBC has now decided to take no further action in this matter against LOK, thus allowing him to remain as a GBC *dikṣā* guru (GBC Decision approved 20/7/22). This GBC decision has led GBC member **Praghoṣa Dāsa** ("PD") to resign from the GBC for reasons which were already predicted by the IRM due to our correct analysis of how the GBC will behave, and have behaved, specifically in regard to the LOK affair! All quotes in shaded boxes are from PD's resignation video posted to his personal YouTube channel on 20/7/22.

1) Influenced by pressure

"the decision just taken by the GBC body [...] was significantly influenced by lobbying, with some threatening to secede from ISKCON if the GBC did not acquiesce to their demands."

The IRM stated that this is exactly what would happen:

"the GBC has already been bounced into reversing its position twice due to outside pressure, and what action it will take next will no doubt depend on whoever manages to bring the most pressure to bear!"

(BTP 70, "GBC Politics Case Study")

2) Unprincipled

"it's really about ensuring that our decision-making is based on those principles of integrity and fairness [...] the decision just taken by the GBC body does not satisfactorily meet those criteria [...] this recent decision of the GBC was not sufficiently based on principle"

The IRM stated this is exactly how the GBC behaved regarding LOK:

"This affair started with the GBC deciding that LOK's behaviour still meant he was a 'good as God' dikṣā guru. And the GBC's conduct since then, as documented above, has simply been flip-flopping based on political considerations."

(BTP 70, "GBC Politics Case Study")

3) Not pleasing to Śrīla Prabhupāda

"it will not likely be pleasing to Śrīla Prabhupāda, not least because personal interests and other interests are being put in front of Śrīla Prabhupāda's movement."

The IRM stated that the GBC is not acting with Śrīla Prabhupāda's orders in mind:

"This affair is just a reminder of how, whether it is the guru hoax or any other matter, the GBC operates based on politics rather than Śrīla Prabhupāda's orders."

(BTP 70, "GBC Politics Case Study")

Although the GBC's resolution allows LOK to act as a "good as God" *dikṣā* guru and initiate, it also states that this would not be the case in areas where he has "not been welcome" by the local authorities. Thus, we now have further official institutionalisation of the GBC's absurd "aeroplane guru-tattva" that we documented in *BTP 71* article "The GBC's Aeroplane Guru-Tattva", where a 'good as God' *dikṣā* guru's status is not absolute, but instead determined by wherever his plane happens to land! This has already happened in the case of female *dikṣā* gurus (please see *BTP 72* article "Institutionalising Aeroplane-Tattva").

ISKCON's Official Debater Loses Again

There has only ever been one official debate authorised by the full GBC regarding the "guru issue", or what should have happened in ISKCON after Śrīla Prabhupāda's physical departure. This was the debate organised by Martin Luther University, Germany, between the IRM and the GBC. For this debate, the GBC chose **Krishna Kirti Dāsa ("KKD")** to represent it, and the full debate was published by the university as a book. This book is available on request, and the ebook is also available on our website: www.iskconirm.com.

Debate challenge issued

KKD has now been selected again to officially represent ISKCON in regard to a debate. This time, it is on behalf of ISKCON India via the **ISKCON India Scholars Board ("IISB")**, of which he is the convener. The IISB is ISKCON India's body of supposed brahminical advisors. Thus, on behalf of the IISB, KKD recently issued a "challenge" to the chairperson of the GBC's **Śāstric Advisory Council ("SAC")**, **Urmilā Devī Dāsi ("UDD")**, regarding the issue of female *dikṣā* gurus ("FDG"):

"The ISKCON India Scholars Board formally challenges the Śāstric Advisory Council to a public sastrārtha, refereed and judged by learned scholars agreeable to both sides, with regard to the adhikāra of women to become ācārya ("diksha-guru")."*

(KKD Letter on behalf of IISB, 7/8/22)

*Means debate based on *śāstra*.

The SAC is basically the GBC's version of ISKCON India's IISB.

Debater's self-defeat

As stated at the outset, KKD himself was previously involved in a debate defending GBC *dikṣā* gurus on behalf of the GBC. However, he failed to defend them, as we clearly demonstrated in our rebuttal to his GBC authorised paper which can be viewed at:

iskconirm.com/debate

In this previous debate, KKD argued for successor *dikṣā* gurus to Śrīla Prabhupāda, a position the IISB agrees with, and that the following quote is his evidence for this argument:

"Remarks such as

At the same time, I shall request them all to become spiritual master. Every one of you should be spiritual master next.

continue to be problematic for the hard ritviks."

But this quote KKD supplied from Śrīla

Prabhupāda would apply equally to all of Śrīla Prabhupāda's disciples, both male and female – as Śrīla Prabhupāda states that his request is directed to all and every single one of his disciples, since he uses the words: **"them all"/"every one of you"**. Thus, by KKD claiming that the above quote is evidence that Śrīla Prabhupāda wanted his disciples to become *dikṣā* gurus, KKD is accepting that Śrīla Prabhupāda ordered FDG. And, therefore, he has already rebutted his anti-FDG position against the GBC and hence would lose any debate with the GBC's SAC! Thus, these quotes are actually "problematic" for KKD! (We have previously shown that, in reality, in these quotes Śrīla Prabhupāda is not asking every single one of his many thousands of disciples to become *dikṣā* gurus, but qualified *śikṣā* gurus, preaching on his behalf. For example, see *BTP* 45 article "Śrīla Prabhupāda's Guru Order".)

IISB's double standards

KKD was initiated by **HH Hridayānanda Dāsa Goswami ("HD")** who gave KKD his initiated name which he still uses. However, as we covered in *BTP* 23 (QNN, "GBC Spokesman Against IRM Dumps Guru"), KKD rejected HD as his guru:

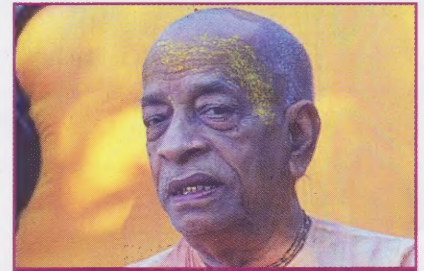
"for many years I have been an initiated disciple of Hridayānanda Goswami. However, on account of recent news of his blessing of homosexual nuptials and his less-than-straightforward response to the devotee community about his involvement, I have formally ended my relationship with him as his disciple."

(KKD, 15/2/09)

However, KKD has also written a paper on behalf of the IISB trying to justify that **HH Lokanāth Swami ("LOK")** should be allowed to maintain his *dikṣā* guru position in spite of his having signed a letter admitting to having sexually abused a minor whilst he was a *dikṣā* guru (see previous article). This paper titled "Vedic Jurisprudence and Atonement" claims:

"There is no mention of removing a person (Vaiṣṇava) from the position of guruship, even for sins as heinous as brahmahatyā, and even a sin such as brahmahatyā does not necessarily mean that a guru is no longer bona fide."

The heinous sin of "brahmahatyā" refers to killing a *brāhmaṇa*. So, in order to support LOK not being removed as *dikṣā* guru, IISB claims that one cannot be removed as a guru and can remain bona fide even if he commits really heinous sins such as killing a *brāhmaṇa*, thus also



Śrīla Prabhupāda: Irreplaceable by any of ISKCON's manufactured gurus

exempting one from being removed as a guru for the sexual abuse of a minor. But the IISB has not objected to KKD, its convener, considering HD to no longer be a bona fide guru and thus removing HD from guruship of himself for doing something which they are not even claiming was anywhere remotely close to being a "sin as heinous" as killing a *brāhmaṇa*. Therefore, the IISB:

a) Supports deviant gurus being unremovable and considered bona fide if the guru is LOK, but not in another case. This is a double standard;

b) Promotes the idea that deviant gurus may be bona fide gurus when Śrīla Prabhupāda clearly states that a bona fide guru would never deviate in the first place:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord"

(Bg., 4.42, purport)

Conclusion

In the "debate" challenge sent by IISB to the SAC mentioned at the outset, it also accuses the SAC of having "deficiencies in its own scholarship". However, as we have shown:

1) The IISB convener has already lost this FDG "debate" before it has begun;

2) The IISB is exposed supporting a pro-deviant guru philosophy that is both inconsistent and opposed to Śrīla Prabhupāda's teachings. And in the last issue, in the article "The Failure of ISKCON India's "Scholars"", we showed the IISB talking contradictory nonsense where it rejected evidence from both Śrīla Prabhupāda and ISKCON India itself!

Thus, the IISB also needs to get its own "scholarship" in order!

Both sides in the FDG debate have continually been exposed by the IRM failing in trying to justify how they can replace Śrīla Prabhupāda – whether with male, female or deviant gurus!

Double Defeat Means Double Proof

In our many papers and books, as well as every issue of *BTP*, we are continually presenting clear evidence defeating the guru hoax. Such continual defeat exposes the guru hoax in more ways than one. All emphases added.

Double proof

Since the guru hoax assertions that we defeat are usually presented by the GBC-authorised guru hoaxers themselves, their arguments being exposed and defeated in this matter also presents an additional level of proof against the guru hoax. Because, by having their arguments defeated in this manner, it means that these so-called gurus themselves:

a) Do not know and understand Śrīla Prabhupāda's key teachings;

b) But rather preach against Śrīla Prabhupāda's teachings.

Thus, they are deviating in presenting the philosophy taught by Śrīla Prabhupāda. Śrīla Prabhupāda explains that such deviant disciplines are not even qualified to be *śikṣā* gurus, never mind *dikṣā* gurus:

"Then so *śikṣā* and *dikṣā*-guru... A *śikṣā*-guru who instructs against the instruction of spiritual..., he is not a *śikṣā*-guru. He is a demon. [...] If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be *śikṣā*-guru or anything else. He is finished, immediately."

(Śrīla Prabhupāda Lecture, 4/7/74)

Hence, just the very fact that they are continually defeated by the IRM in argument means that there are two proofs that the GBC gurus are not actually bona fide gurus:

i) First the actual defeating argument itself is proof against the guru hoax;

ii) Then, since this defeat means that the GBC gurus are unable to preach the truth, it proves that they are automatically disqualified from being bona fide spiritual masters who are fixed in knowledge rather than ignorance.

Defeat rationalised

Such philosophical defeat of the GBC guru hoaxers by the IRM has now even been rationalised! **Hari Parṣada Dāsa** ("HPD"), a member of the Sāstric Advisory Council, the body of supposed "brahminical" advisors who guide the GBC philosophically, has claimed that GBC gurus being exposed making philosophical mistakes should be expected, since every guru will make such mistakes:

"Even if someone claims that their guru is

very expert, still it is impossible for any expert jīva to avoid mistakes in the framework of the material world. [...] even the most expert gurus end up making mistakes [...] The article is speaking mainly about philosophical issues."

(HPD, *The Public Exposé of the Guru's Faults*, 3/6/22)

And, for good measure, HPD adds in the article that we should never expose the philosophical mistakes of such gurus either! He states that we must respect such gurus by:

"never speaking of their faults by naming them in public. To engage in public naming and fault-finding of one's guru-janas on the pretext of rendering service to the vaiṣṇavas is nothing but a type of concealed envy"

However, Śrīla Prabhupāda does not teach that the bona fide guru will make philosophical mistakes. And thus, HPD does not produce in his paper a single quote from Śrīla Prabhupāda to support his conclusions.

Our gurus are useless

GBC voted-in guru **HH Śivarāma Swami** ("SRS") goes even further in offering rationalisations for why one should not be surprised if GBC gurus are continually exposed by the IRM as generally talking nonsense and making mistakes. He states that it is possible for the guru to be a conditioned soul who makes mistakes so that even his own disciple may be more advanced than he is:

"if the guru is not transcendently situated, if he's still a conditioned soul. So perhaps the disciple picked up on something and understood something that the spiritual master didn't. These things can happen. When someone's on a platform of bhāva or premā then that won't be the case because they don't make mistakes"

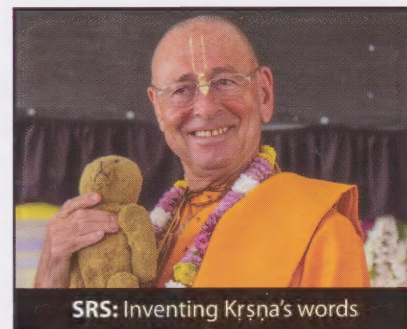
(SRS Podcast, 6/7/22)

Hence, if even the disciple can understand something that the GBC guru cannot, then it is no surprise that the IRM does as well! And, as if being a mistake-prone conditioned soul wasn't disqualification enough, SRS further emphasises the useless quality of GBC gurus by admitting that they do not even have faith in themselves or the philosophy:

"that was enough for us. In other words, Prabhupāda said, 'Do what I say and you'll go back to Godhead.' [...] 'Just do what I say and you'll go back to Godhead'. In fact, you know, I know some gurus who are not capable of saying that because they're not convinced."

(SRS, Śrīla Prabhupāda Vyāsa-pūjā Talk, 20/8/22)

Thus, SRS admits that there are GBC gurus



SRS: Inventing Kṛṣṇa's words

who do not even have conviction in how to go back to Godhead. Whereas, SRS states that this was never an issue with Śrīla Prabhupāda.

Practical demonstration

Then, as if to prove that GBC gurus such as himself are useless mistake-prone individuals unqualified to be *dikṣā* gurus, SRS demonstrates this by making up what Lord Kṛṣṇa states in the *Bhagavad-gītā*:

"Kṛṣṇa says that no matter how advanced is one's, or how qualified is one's initiating spiritual master, yoga-kṣemaṁ vahāmy aham, if he's progressing to the point where he needs a spiritual master who is able to give him further instructions, higher instructions, then Kṛṣṇa will make sure that one gets it."

(SRS Initiation Lecture, 15/5/22)

However, neither the *Bhagavad-gītā* verse 9.22 – "yoga-kṣemaṁ vahāmy aham" – which SRS refers to, nor its purport, makes any reference to the claim that "Kṛṣṇa says" that the qualification of one's spiritual master does not matter. How could they, when Lord Kṛṣṇa had already separately addressed the issue of the spiritual master and his qualification just a few chapters earlier. In Chapter 4, Verse 34, Lord Kṛṣṇa states that one must accept a **"self-realized"** guru because he has seen the truth (**Bg. 4.34**). This completely obviates the need for accepting another spiritual master because one's spiritual master was incapable of providing the necessary "higher instructions". Therefore, Kṛṣṇa would not then contradict Himself a little later by endorsing accepting unqualified spiritual masters. And, thus, it is no surprise that in Verse 9.22, Lord Kṛṣṇa does not contradict Himself.

Conclusion

The GBC gurus are continually double-defeated philosophically in every *BTP* issue by the IRM, thus proving that they are hoaxers. And no amount of made-up rationalisation can change this simple fact.

ISKCON's Blind Vision

ISKCON North America has compiled a "vision" document titled, **"The 7 Purposes of ISKCON | A Vision Realized" ("7P")**, in which they have outlined a "vision" for fulfilling Śrīla Prabhupāda's purposes for ISKCON. All quotes in shaded boxes are from this document. All emphases added.

Rival books

As part of fulfilling Śrīla Prabhupāda's second purpose for ISKCON, which is –

"To propagate a consciousness of Krishna as it is revealed in the Bhagawat Gita and Srimad Bhagawatam."

(Certificate of Incorporation of ISKCON, 13/7/66)

– 7P claims that we will need many people writing and publishing books on spiritual subject matter:

"Many authors write books, both fiction and nonfiction, that are grounded in the principles of Bhagavad-Gītā and Śrīmad Bhāgavatam, working to present these principles in a new light. [...] There is a major section in every public library for Vaishnava literature, and that is ever-expanding since devotees are constantly producing new books. [...] In every major language, every year, there are at least 100 new novels and 200 new non-fiction books related to Krishna consciousness."

1) But this was not Śrīla Prabhupāda's instruction for ISKCON, to have many other books competing with his own books for people's time and attention. Nor did he ever state that we needed to present the principles of Kṛṣṇa consciousness in a "new light" because his books did not yet shine enough light on their own. Rather, as we documented in BTP 67 article "Using Authorisation for Deviation – 2", Śrīla Prabhupāda encouraged devotees to write *articles* for *Back To Godhead* magazine, *instead* of writing books:

"Regarding your proposal of writing a book [...] better you should utilize this God-given talent for writing articles for our Back To Godhead." (Śrīla Prabhupāda Letter, 15/7/69)

"it is better if you write articles, not books. [...] that can be printed in our Back to Godhead magazine." (Śrīla Prabhupāda Letter, 26/5/75)

2) Regarding fiction books, Śrīla Prabhupāda stated in the Preface that he wrote his wonderful Kṛṣṇa book to wean people away from fiction:

"People love to read various kinds of fiction to spend their time and energy. Now this tendency can be directed to Kṛṣṇa." (Kṛṣṇa)

And he stated:

"We are not fiction writers." (Śrīla Prabhupāda Letter, 18/1/76)

Therefore, promoting the production of lots more fiction is not what Śrīla Prabhupāda ordered.

Rival commentaries

Pursuant to this same second purpose for ISKCON, 7P claims that we will need many people writing their own "commentaries" to "clarify" the "previous commentaries" on the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*:

"Many learned devotees also write commentaries on these books to clarify certain aspects of previous commentaries and to elucidate contemporary application of the concepts mentioned in these books."

Thus, it is offensively claimed that Śrīla Prabhupāda's commentaries on the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* are not clear enough as it states that others will need to write many commentaries in order to "clarify" these "previous commentaries". But Śrīla Prabhupāda never stated that his commentaries were unclear, and thus he never ordered anyone to write commentaries for the purpose of clarifying them. Hence, Śrīla Prabhupāda, as the representative of Kṛṣṇa, never gave the authority required for writing such commentaries on previous commentaries:

"Unless one is fully qualified in Vaiṣṇava behavior and authorized by superior authority (the Supreme Personality of Godhead), one cannot write Vaiṣṇava literatures or purports and commentaries on Śrīmad-Bhāgavatam and Bhagavad-gītā." (Cc., Madhya-līlā, 24.326, purport)

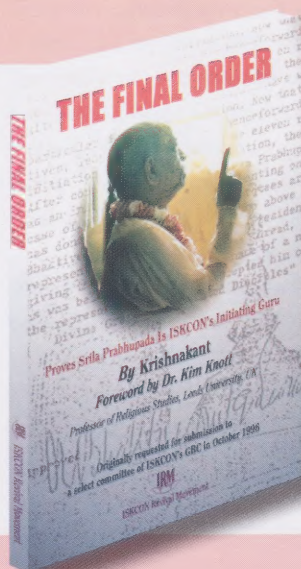
The above "vision" document is definitely a great vision for encouraging those desiring to be "scholars" and fiction writers, seeking to surpass Śrīla Prabhupāda by attempting to write books to "clarify" and rival Śrīla Prabhupāda's books by producing hundreds of other books every year for people to read rather than Śrīla Prabhupāda's books. But it is nothing to do with Śrīla Prabhupāda's own vision for ISKCON, that he himself gave. Yet, this is the blind "vision" displayed by ISKCON's leadership. **In the Editorial, we began this issue by showing that ISKCON's leaders were moving away from Kṛṣṇa consciousness itself, and now we end with showing them moving away also from Śrīla Prabhupāda's books.**

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK